

Co-operation among the Friends of Peace.

The cause of peace has always suffered from the want of co-operation among its friends; and we have been surprised to find even good men, who professed attachment to this cause, and a desire that something specific and decisive should be done for its promotion, still reluctant to co-operate for the purpose on any common ground.

Here is a very serious obstacle; and at whose door does the fault lie? The leading friends of this enterprise, so far from lacking a disposition to conciliate, have aimed so to construct their system of operation, that those who are willing to co-operate for the promotion of peace, could do nothing consistently unite. Whether they believe or deny was strictly defensive to be contrary to the gospel, they have been invited to co-operate in seeking a great common object, the entire abolition of this custom; nor have we been wont to repel any sincere friends of the cause, either by denouncing them as ultraists because they go a little farther in their views than we do, or by reproaching them as time-serverers, because they do not come quite up to our standard.

Such has been the general course of Peace Societies. More than nine-tenths, perhaps forty-nine in fifty, have acted on this catholic, conciliatory principle. The London Peace Society, though discarding every species of war as contrary to a religion of universal peace and love, has still admitted the co-operation of those who retain their doubts concerning the incompatibility of wars purely defensive with the precepts of the gospel, and recommended that its auxiliaries should be organized in such a way as to embrace all the active friends of peace without reference to this vexed question. The peace societies of Massachusetts, Connecticut, Rhode Island, and other parts of our own country, are well known to have gone upon this plan; the American Peace Society was organized in the same way; and the late revision of its constitution was neither designed nor expected to exclude from co-operation ANY that are willing to USE MEANS for the promotion of universal and permanent peace.

Do you ask, then, for the reason of any change in its constitution on this point? The society, while professing to take no ground as a society on the subject of defensive war, was in fact regarded as lending its countenance to such wars, just as those who object to a pledge of abstinence from all intoxicating drinks, are claimed as advocates for some use of fermented liquors; and a few of our members so unwisely expended all their zeal for peace in trying to keep defensive war in repute, that believers in the duty of total abstinence from this custom, disgusted and alarmed, thought it inconsistent for themselves to co-operate without a pledge from the society, that its influence should be allowed no longer to encourage war in any form. The demand appeared so reasonable, that the revised constitution gave such a pledge by recognizing for its basis the contrariety of all war to the spirit of the gospel.

Under such a constitution, cannot all the friends of peace consistently unite? We do not propose this principle as a pledge; we do not enforce it as a test; we merely give it as a guarantee, that our influence as a society shall never go to countenance any form of war. Our general course is still the same. We continue to circulate our old tracts as the best we can find to promote our great object. Our agents, with a single addition of kindred character, are the same as before; and they deliver essentially the same lectures, and use in nearly all respects the same means for advancing the cause.

Our instrument is the simplest form of moral suasion. We do not expect, like some other enterprises of reform, to accomplish our object by tests and pledges. We seek to diffuse light concerning the guilt and the evils of war; we aim at a right application of Christian truth and love to this subject; and we trust in God to render this heaven effectual in filling every Christian community with such an abhorrence of war, and such strong desires for peace at all hazards, as shall constrain rulers to employ only pacific expedients in settling international disputes. Our mode of procedure differs in this respect from that of the temperance cause; and not a few minds have been confused in consequence of overlooking this difference which opens a way for the consistent co-operation of those who do not perfectly agree in their views on all the points of this difficult and complicated subject.

If we cannot co-operate on such grounds, there is an end to all hope of uniting the friends of peace. And must we abandon a hope so important, that not essential, to success? Will the professed friends of this cause stand aloof, some because we go too far, and others still because we do not go far enough? With such a disposition, can any cause prosper? And are the professed friends of this enterprise determined thus to cut its sinews? Will they never learn on both sides the wisdom, forbearance and conciliation necessary to successful co-operation? Are they willing by such a course to expose the cause to failure or embarrassment, and every class of its friends to scorn and reproach? "We hope better things, though we thus speak," and we use this plainness of speech merely to dissuade our friends from a course that cannot fail to obstruct and cripple more or less all our movements in this blessed cause.

Geo. C. Beckwith,
Cor. Sec. Am. Peace Soc.
Boston, Nov. 8, 1837.

Ministry of Women.

To Miss Sarah M. Grimké:
DEAR SISTER,—Rejecting with you the opinion that woman, as an intellectual and moral being, is inferior to man, I have offered to the consideration of your intelligent mind what appears to me conclusive proof, that your position, that woman is, "in all respects" equal to man, and that "whatever is right for man to do is right for woman," is incompatible with the ordinance of the sovereign Creator and Arbiter of all worlds and beings.

My present design is to examine those exam-

ples and precepts in the holy Scriptures, which are supposed to justify females speaking in the church and teaching in public promiscuous assemblies. These examples may, at first view, appear to be inconsistent with the plain prohibition of the apostle already quoted. There can however be no contradiction in the divine testimony. Adherence to the true common sense principles of interpretation, and humble dependence on the guidance of the Spirit of truth will remove the apparent discrepancy.

Let me state a few of these principles.

1. We are to learn the particular duties of men under different dispensations of the divine government, from the laws and ordinances pertaining to the particular dispensation under which they live.

2. We must examine all the passages relating to the subject.

3. We must particularly attend to those passages which are specially designed to give us direct information on the subject, in distinction from those which only refer to it incidentally.

4. We must carefully observe the connection, the design of the writer, and the character and circumstances of those whom he is addressing.

5. We must distinguish between those gifts, commands, and consequent duties, which are of an extraordinary or miraculous nature, and which the sovereign wisdom of God may have bestowed and issued, on particular occasions, for special purposes, and those gifts, commands and consequent duties, which are the permanent rule of Christian practice.

6. We must explain ambiguous passages by those which are plain.

My respected friend and others have very properly referred to Jewish and other history of female excellence and achievement to disprove the opinion, that woman, in respect to intellectual or moral endowment, is inferior to man. Such references however are of no authority in determining what is the proper station of women in the Christian church, or in the state under the Christian dispensation. The fact that Deborah judged Israel is no proof that it is now proper for a highly talented woman to sit on the bench of the supreme court, or to fill the office of elder or bishop in the church. Whether it is so or not must be determined by the laws of the New Testament which relate to the Christian dispensation. All the cases of female prophesying or ruling under the former dispensation, are therefore irrelevant to the determination of the question,—what is Christian duty?

But it is a fact that women prophesied after the commencement of the Christian dispensation. See Acts 2: 17, 18, &c. This fact we have to reconcile with the prohibition 1 Cor. 14 chap. 1 Tim. 2 chap. Let us endeavor to do this correctly by the application of our common sense principles of interpretation.

It is an obvious fact that the Almighty is not himself bound by all the laws he gives his creatures. In his wise and holy sovereignty, he has occasionally given special commands to man to deviate from those statutes which are generally binding. He appoints both ordinary, and extraordinary and miraculous means to accomplish his wise and benevolent purposes. This was the case in the introduction of the glorious reign of Jesus Christ on earth. There were then bestowed diverse and wonderful gifts and powers for the first establishment of the kingdom of the Son of the Blessed which are at present withheld. It is by the standing permanent laws of the kingdom, by the holy commands of Jesus Christ and his apostles, we are now to be governed.

Now the question is,—Is the prohibition, or is the prophesying an exception to the general rule? Is the prohibition or the prophesying to be referred to a special period? Is it among the permanent laws given for the direction of the church, that we find the prohibition, or the sanction of the practice? Is it after the record of the prohibition that we read of the practice, or is it after the record of the prophesying that we find the prohibition?

It should be particularly observed that, of all parts of the New Testament, the 14 chap. of the first Epistle to the Corinthians and the Epistles to Timothy contain the plainest and most particular directions respecting the permanent order of Christian worship and teaching. In these instructions, the prohibition, in plain and positive terms, is found; not as the private opinion of some proud usurper of woman's rights; but positively declared to be (and required to be acknowledged) as "the commandment of the Lord." 1 Cor. 14: 34—37. Timothy and Titus acted under the inspired directions and authority of the apostle. They were appointed to "set in order the things that (were) wanting" in the churches generally where they traveled. 1 Tim. 2 chap. proves that the prohibition was of a general nature, and that it was not founded on the particular circumstances of the Corinthian church, and consequently confined to that church.

It has indeed been supposed by some persons that Paul prohibited the women in the church at Corinth because of their disorderly speaking. I do not perceive the shadow of scriptural evidence for such a supposition. There is no evidence that the women were more disorderly than the men. If this were the ground of the prohibition, he should have silenced the men also. If he had considered it as proper for the women as for the men to speak in an orderly manner, why should he enjoin silence on the one rather than on the other? Most certainly he would have done, what the advocate for female teaching does now, i. e. directed them both to speak in an orderly manner. The fact that the prohibition was extended to churches where no such disorders existed, is itself an exposure of the fallacy of such a supposition.

Others have imagined that the reason for the prohibition is to be found in some improper interference in church discipline, on the part of the Corinthian women. Alas! for such a construction, there is not a word of what we call discipline in the whole context. Does the apostle write,— "Let your women keep silence" on the subject of church discipline? Did he write to Timothy, "I suffer not a woman to teach" on the subject of discipline? Is the prohibition in regard to

public teaching limited to any subject? Surely we cannot deny the apostle the possession of common sense, which must have prevented his writing in the manner he has done, if he merely intended to correct such an "interference."

It has been remarked that to ascertain the truth on any subject, we must particularly attend to those passages that are specially designed to give us direct information thereon, rather than those which refer to it incidentally. Such are the passages in 1 Cor. 14 chap. and 1 Tim. 2 chap. in relation to the subject before us. It is the particular design of the apostle in these passages to teach us what the Christian brethren may do, and what the sisters may not do, in respect to public teaching. In respect to 1 Cor. 11: 5, this is not the case. The apostle's object was not to teach that women might or might not pray or prophesy, but to inform them that it was improper for women, whenever they did so, to do it with uncovered heads. It implies indeed that, on some occasions, women did pray and prophesy, as is proved by other passages. According to all just rules of interpretation, these cases must be considered as extraordinary, and exceptions to the general rule. On the memorable day of Pentecost, and the immediate subsequent period, the prophecy of Joel was fulfilled. Extraordinary and miraculous means were employed. God poured out his Spirit in the abundance of his love. His servants and his handmaidens prophesied. Nor is it any proof of the diminution of that love, if he varies, in any respect, the means he employs, and directs by his Spirit in the apostle, as he certainly did, that women should keep silence in the churches in respect to teaching. It is not for us to say unto the Almighty, what doest thou, or why doest thou so?

I wish not to be understood as determining the precise nature or character of the few recorded cases of female prophesying in the New Testament. Whatever they were they must be considered as exceptions to the permanent law of the Christian church on the subject. If this is denied, what is the consequence? We must make these extraordinary examples the general rule, and say that the plain, positive and repeated precepts prohibiting the practice, to the churches in general, and found in those places where the apostle manifested designs to establish the permanent order of the Christian church, are only the exception! But admitting the prohibition to be the general and permanent rule of the church, it may be asked; may there not now be exceptions? To this, it is replied, first, The apostle makes none. Secondly, If God is pleased hereafter to make any, by any new revelation to any individual or to Christians generally, such revelation will undoubtedly be established by sufficient miraculous evidence. To admit the testimony of any person, that they feel authorized to deviate from the revealed word of God, without such miraculous demonstration, is to pay more respect to the feelings and testimony of man than to the testimony of God. It is casting away the chart, the compass and the helm, to be driven as the varying wind may direct.

There is perhaps no illusion more common, than to feel a complacency in the performance of actions, when we are conscious of a desire to do good. Peter had a desire to save his Master from evil when he said, "That be far from thee, Lord." Saul and his company thought it to be a good thing to offer sacrifice to God, when they reserved the best of the cattle for that purpose. "To obey is better than sacrifice, and to hearken than the fat of rams."

That my respected friend feels an inward consciousness of doing right, in teaching in public promiscuous assemblies, I have not the least doubt. But there are holy women who have an inward consciousness that such practice is contrary to the word of the Lord. Is not their inward consciousness as good proof of right and wrong as yours? The truth is, inward consciousness is the verdict of an imperfect understanding, biased more or less by education and circumstances, and is therefore no standard of right and wrong. We must try our own spirits and those of others, whether or not they are of God. We must bring them "to the law and to the testimony" of truth. If we think, or feel, or speak contrary to God's revealed truth, in this particular, there is no light in us. The light we imagine to be in us is darkness. Your holy independence in respect to all the opinions and customs of fallible men, however sanctioned by antiquity, or numbers, or human authority, I approve and admire; but for the holy truth's sake and for the Christian love I have for you, I regret to see you attempting to steady the ark in any manner contrary to the command of the Lord.

I have but one more suggestion to offer at present to your kind and candid consideration. It relates to apostolic authority. The authority of all the apostles wrote under the infallible inspiration of the Holy Spirit. If we admit that they wrote to the churches under the influence of the Spirit of God, how can we possibly avoid the conclusion, that a rejection of their authority is a rejection of the authority of God? The apostle said, "He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John 4: 6. The apostles taught the churches whatsoever Christ commanded them. See Matt. 28: 20. Therefore the apostle declared that the things that he wrote to the Corinthian church were "the commandments of the Lord." To disregard these precepts, therefore, is to disregard not man, but the Lord. Jesus Christ said, "he that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." So far then as the apostle wrote under divine inspiration (and when they did not they were careful to inform us) their authority is the authority of the Eternal.

Yours in Christian love,
HENRY GREW.

Philadelphia, Oct. 26, 1837.

The Indians.

What do you think of their reception?
"On Sunday morning, a portion of the Sac and Fox tribes visited the navy yard, and in the afternoon a similar visit was made by the Sioux and Ioways. Each party was received by Capt. Percival, and presented to Com. Downes, who conducted

them over the yard, and exhibited to them all that was likely to gratify their curiosity."—Boston Pap.

And is this the way for a Christian people to entertain a delegation from heathen tribes? Have not these savages heard that Massachusetts is a state of Sabbaths? and that Boston, its pride and glory, is a Christian city? Have they never met with missionaries from that same state, and from that very city, who told them that the Lord, he is God, and the Sabbath was his first best gift to man? Have they never understood, that there is a book amongst men, which declares in tones of sacred majesty, "Remember the Sabbath day and keep it holy?"

The writer of this article is not a resident in your city. He was called however to spend a day amongst you, when "the Indians" were the chief objects of wonder and of talk. He was a witness of many of the scenes of the day. He was grieved by those scenes. It was not, as he thought, reception befitting a Christian people. Those injured red men of the forest were beguiled into the very basest iniquities of our land. They were made to partake freely of the "drink of death."—They were induced to violate the Sabbath.—They were nightly introduced to that "gate of hell," the theatre, and made witnesses of licentiousness, profanity and other abominations. They were encouraged in the heathenish, immoral, unchristian feasts, and frolics of their tribes, which every good man should frown upon: And finally, they were made to gaze from morning to night on the disgusting and insane parade of military maneuvering—forced to look forever on shining swords, polished thundering field-pieces, soldiers' leathers, soldiers' coats, and soldiers' faces. They were presented with heaps of shining armor; and, to conclude the wicked chapter, transported on Sunday amidst the ringing of church bells, and call of God to his house, to Charlestown navy-yard, to see the "big ships," and piles of cannon balls! "Com. Downes exhibited to them all that was likely to gratify their curiosity."

Let me seriously inquire how such a reception of these Indians seems? What does God think of it? What should good men think of it? Were there no churches open for them on the Sabbath? Was there no house of God in Boston whose seats would have welcomed them? and on other days, were there no schools to be visited? No works of art and literature to be examined? Were there no Bibles, and books of taste to be presented? I understand our government sent them here, to receive an impression of our power and consequence. Was the reception they received, the best to impart a correct and useful impression? In my opinion, arms, war, drunkenness, licentiousness, theatre-going, and Sabbath-breaking are not our proudest boast; they do not honor Massachusetts—Boston or our country the most.

E. H. S.

CHRIST A REFORMER.—No. 5.

In previous numbers, I have considered the character of Christ as a reformer, and some of the principles and measures he adopted. In this and a few succeeding numbers, I propose to make several deductions from this example of Christ.

1. Since Christ was a thorough reformer, it is not strange that aspiring hypocrites, who always pretend to be like Christ, should assume to a great extent, the character and work of reformers. This is the perfection of their deceit and hypocrisy; but it is what Christ himself forewarned us to expect. He said,

"Take heed that no man deceive you: For many shall come in my name, saying, I am Christ, and shall deceive many." "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch, that, if it were possible, they shall deceive the very elect." "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

The foul conspiracy of Absalom was carried on under the cloak of reform. We are told,

"And it was so, that when any man who had a controversy came to the king for judgment, then Absalom said unto him, See thy matters are good and right, but there is no man deputed of the king to hear thee. Absalom said, moreover, O that I were judge in the land, that any man which hath any suit or cause might come unto me, and I would do him justice."

Thus, under the pretence of reforming the government of his country, did Absalom steal the hearts of the children of Israel. Jehu assumed the character of a reformer, but was evidently a hypocrite. Jeroboam, the greatest intriguer of his time, obtained his extensive influence and popularity, under the cloak of reforming religion and government. Almost every aspiring demagogue and deceiver has obtained his influence by professions and measures to reform the religion, government, morals or literature of his nation. It is true, such persons are not universal, consistent, and meek reformers, but they commonly assume so many traits of a reformer, as to impose upon the multitude, on whom they depend for their promotion. This is just what might be expected, since Christ was a reformer.

There are now some persons upon the stage who have made high pretensions, and professions of reform, and yet it is to be feared they are deceivers. They appear to be destitute of the spirit of Christ, without which they are none of his. They do not appear to regard all the rights of God and of man. Their righteousness is not thorough and consistent. Their principles and conduct are inconsistent. They have not a serious, prayerful and watchful spirit, or they fail in meekness, condescension, forbearance and self-denial. They so often return evil for evil and railing for railing, that it is very doubtful whether Christ would own them. Their wisdom is wanting in purity. They decline to expose and dis-fellowship all manner of errors, hypocrisy and wickedness. Or they are proud, scornful towards the poor and ignoble, and court the rich and accomplished. In so many respects they are unlike Christ, that we may well stand in doubt of them. Said Paul, "We preach not ourselves," but many of our reformers preach and talk and write so much about themselves, that were Paul on earth, he would be likely to say, "I stand in doubt of you." Some have already

fallen into such errors, apostasies and sins, as to make it probable if not certain that they belong not to the flock of Christ. This, however, is just what we might naturally expect, is just what Christ forewarned us to expect, and is just such a trial of faith as we need.

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For the New England Spectator.

Coldness of Church Members.

I have been led to think why we hear so much said of the coldness and indifference of professors of religion, in these days of gospel light and privileges.

I perceive no reason but this—Christians have not raised high their standard of personal holiness. The world has engrossed too much of their time and thoughts, which should be occupied in devising and carrying into operation plans for the conversion of the world. Is it not a reproach upon Christians and their religion, that so much must be said to them about their conduct and feelings from the press and pulpit? Is it right for them to live in such a manner, that some of the most pungent, faithful sermons must be addressed to them? Oh, if they lived as they ought, their example might be pointed out to the impenitent, as safe for them to follow. Now they are stumbling blocks in the way. Christians need directions—especially the young; but why is it that so many become worldly and cease to watch and pray? How many indulge in a spirit of censoriousness, of anger and displeasure, of retaliation when injured! How few carry habitually the conviction with them that "the commandments of God are exceeding broad!" How many, from a selfish desire of ease, refuse to engage in works of mercy and love to their fellow men, and when called to sacrifice anything to advance the Redeemer's kingdom, hesitate until the opportunity is lost forever! I am more than ever convinced that if we were always ready to do right, and to deny ourselves, we should always enjoy the light of God's countenance. I believe every sincere desire to glorify God receives his approbation, and that it is only when we go contrary to his will and our duty, that we have darkness and doubts.

Let Christians become more holy, more watchful and prayerful, let them lay aside all hard feelings towards each other, and resolve to do all the will of God, and a revival of religion would commence and spread throughout the world.

It has been said, that "prayer is the breath of the Christian;" and that "praying makes us leave sinning, or sinning makes us leave praying." Where is the person who has a spirit of prayer, and a holy principle of action, but is doing good? Let no one think that he does no good when possessed of this spirit and principle. His influence is felt, and though unknown to him it may be, some are led to see the reality of religion from his conduct.

Christian friends! let us arise. Let not the excuse,—"I can do no good,"—prevent an effort for entire holiness. When holy motives actuate us to all things, then our influence will be felt; and because we know not that we do good, let us not relax our endeavors to serve God, until we are called into eternity. It is our duty to obey Him whether we benefit others or not. Let our motto be—"Honor God." E. F. H.

From the Baptist Register.

Missionary Correspondence.

Copy of a letter from Capt. Jenkins, respecting the establishment of schools in Assam.

J. C. C. Southerland, Esq., Secretary of the General Committee of Public Instruction, Fort William.

Sir—I have the honor to acknowledge the receipt of your letter, forwarding a copy of a letter from the Hon. T. C. Robertson, suggesting certain measures for the establishment of schools in Assam. The first eight paragraphs of Mr. Robertson's letter, give a statement, which I believe to be nearly correct of the progress, and present state of Brahminism in Assam. The remaining paragraphs suggest the means of imparting moral improvement combined with an insight into the common handicraft trades, and the European practices of agriculture, through a Moravian missionary establishment, settled on some of the wastes of Assam.

These proposals of Mr. Robertson meet with my full concurrence, and I am fully persuaded that only by some such plans can we expect to realize any considerable or early improvement of the ruder tribes which form so large a share of the population of the province. There may be some difficulty to obtain the sanction of government to the granting of warrants to missionary associations, as this might be considered an innovation and breach of the principles by which the government have professed to be guided, that of non-interference with the religious instruction of the people. It appears to me, however, that these objections do not apply to the case in question. The government are perhaps bound to take no direct measures for the abolition of Brahminism, and not to appropriate the revenues of Brahminical institutions or the rents of people attached to that faith, for the maintenance of the priests of other religions, or the religious instructions of those not of the Brahminical superstition. But the population of India, and particularly of this province, is not composed entirely of Hindus, and a proportion of the revenues of the province may, therefore, be justly appropriated to ameliorate the condition of those classes of the people that have not embraced the depressing superstition of the Brahmins, and are open to, and willing to receive, religious instructions from us. To show to what extent resources are available from the classes I now allude to, I have to mention that one tenth of the whole revenue collected from the countries under my charge, or 50,000 rupees, yearly, is contributed in direct taxes by the Garrows alone, of whom not a single individual, I believe, professes Brahminism. This, however, is by no means the limit of the revenue received in this province from the tribes not Hindu, and although there is no correct means of ascertaining what other portion of our income flows from these sources, yet when it is recollected that most of the great staples of our trade are products raised by the rude tribes, principally, such as lac, cotton, munji, ivory, skins, timber, drugs, &c., it will not be, I think, at all an over estimate to calculate a fifth of our revenue as the contributions of those classes of our community which are not yet under that enthrallment of caste, and that mental subjection which the Brahmins have so largely and so strongly established in India, and which has been found so powerful in resisting any improvement whatsoever in the condition of the people. If the government are pledged against any open interference with the religion of their Hindu subjects, they cannot be pledged against securing to the other classes of their subjects the best moral and religious instruction, not involving any interference with the faith of the former classes, nor any undue appropriation of the revenue of each. It would appear to me indeed a sacred duty in the government, to endeavor by all feasible and proper means, to save from the degrading servitude of Brahminism, such of their people as have not yet fallen under that most bitter slavery.

If there be any justice in this supposition, then I have to observe that I know not of any more economical mode of providing for the accomplishment of this duty, than by granting on favorable terms, small tracts of land to such missionary societies as should be willing to take this method of insuring permanency to their local institutions; and I know of no association more likely to realize the benefit expected from the boon thus offered, than the society pointed out by Mr. Robertson, the society of united brethren. The missionaries of this society, besides the dissemination of religious and moral instruction, have, in a particular manner, if I am not misinformed, made it their study to encourage industrious habits, and to teach the common arts of life, inculcating it as a maxim of their association, that their religious duties are not to interfere with their duties as subjects, and with the employments necessary to enable them to raise a provision for their own subsistence. The settlement of a colony of such an association, in the midst of the physical and moral wastes of this province, could not but be attended with benefit to the surrounding districts, and of consequent advantage to the revenues of the state, in so many obvious ways, that it appears to me unnecessary to dwell on this subject. All other individuals, or societies of individuals who may colonize in this country, will necessarily have one great and principal object only, the enrichment of themselves, and possibly the early withdrawal of the riches so acquired, to a foreign land; and whatever good example they may afford to the natives, must necessarily be fleeting and uncertain. There is besides no small hazard, that the example of the more educated colonies may not be entirely for good, and that may be learned in the observation of their more scientific mode of procedure in the cultivation of any particular product, or management of any particular manufacture, may be greatly marred by the precedents of immoral conduct that the natives must the more strongly remark in men otherwise so superior to themselves.

This risk will not have to be encountered with such colonists as have before been adverted to; and the good they are capable of doing will be perpetuated to the country they are settled in; contrary to the usual efforts of other missionaries, which are mostly or solely individual, and are constantly broken or defeated and lost, by those accidents to which individual exertions are ever liable, however for a time strenuously and judiciously conducted. Every now and then intervenes a period when a successor has not arrived, or is not acquainted with the language, or the persons he has to communicate with, or is unable from various causes to sustain the impression made by his predecessor.

For the reasons thus alluded to, I think it should be an object with all those who have in view the amelioration of the condition of our Indian brother subjects, whether by scholastic education, or by direct religious instruction, to combine and exert their efforts by confining them to particular spots rather than to scatter them widely over the country, necessarily trusting them to isolated individuals, and above all, to give them permanency by connecting them with estates set aside for the purpose of supporting local institutions, and both under the same local management. I advert here more particularly to missionary settlements; but I would observe in illustration of what I have just mentioned, that had the funds which had been devoted to the Hindoo college in Calcutta, been dissipated in village schools throughout Bengal, the good that would have resulted, in my opinion, would have been very trifling indeed, if indeed it had been of any benefit; for it would scarcely have afforded the bulk of the population a better system of education than they had before; but the Hindoo college by well educating the most influential class of the community, has beyond doubt, laid a foundation for the gradual dissemination of sound information throughout the country; for it has led to the approaching of that point, where a spirit of inquiry will be raised, which will render necessary the particular management of Europeans, as the natives will feel a necessity to continue the pursuit after knowledge, and will be compelled to provide the means for the progressive advancement of their families in learning and science. Impressed with these views, I need not add that the location of a permanent colony of well educated Europeans in any part of Assam, whose entire energies are devoted to the general improvement of the natives, could not fail, in my opinion, of being attended with the most favorable and important results upon the character and condition of all those who come within the influence of the colony. It would be a necessary consequence of such a settlement of persons in a more advanced stage of civilization, that it would create a demand for comforts and conveniences now scarcely obtainable.

I have the honor to be, sir,
Your most obedt servant,
F. JENKINS,
Agent to the Government General.

ANTI-SLAVERY.

CIRCULAR.

Boston, Nov. 7, 1837.

Sir,—The undersigned,—feeling a deep sympathy with the slaves in their privations and sufferings, and wishing to bring out the influence of the friends of evangelical religion, so as to bear more powerfully on the cause of immediate emancipation,—request the use of your name, to be appended to a call for a New England Convention, to meet in Boston, at such time as the Committee shall hereafter designate, for the purpose of forming a New England Anti-Slavery Society,* auxiliary to the American Anti-Slavery Society,* to be composed of the friends of evangelical sentiments and Christian institutions, and to be conducted on Christian principles.

It is not intended to assume a hostile attitude toward any existing society, but to give an additional impulse to the cause of emancipation, by bringing out the energies of those who are with us in sentiment, but have serious objections to uniting and coöperating with existing organizations.

A movement has been made in this city on the subject, and the above constitution reported,—to be acted on at the contemplated Convention. We believe that by such an organization, both the good of the slave and the cause of piety will be promoted. It will bring out many who have been standing aloof from the anti-slavery cause, because they could not engage in it without countenancing those, who, by their attacks upon the Sabbath, the church and the ministry, are undermining what we consider the basis of this and every other moral movement. And as many of the slaveholders are members of churches who hold the same views of faith and practice as ourselves, we shall be more likely to exert a favorable influence upon them.

The success of the Methodists in their separate organization, is a powerful motive to encourage us to go forward in this matter. By forming associations among themselves, they have embraced anti-slavery principles, without carrying with them extraneous matters. They have thus brought their brethren to regard it as sin, and only sin, and it is now believed that three-fourths of the Methodist clergy in New England, and about one half in New York and the northwestern states, are decided friends to the anti-slavery cause.

The subscribers are members of Baptist, Methodist, and Congregational churches, and we hope that our brethren in each of these churches will be ready to coöperate with us in

* The Preamble and Constitution are the same as those of the Am. Soc. with two slight additions.

"this attempt to do away the curse of slavery from our land."

If your views harmonize with ours, will you be kind enough to send to the office of the New England Spectator, or to either of the undersigned, your own, with as many other names as you can obtain within twenty days from this date.

Yours, in the bonds of the Gospel,
 CHARLES FITCH, ALBERT NORTON,
 JOSEPH H. TOWNE, WM. R. LOVEJOY,
 STEPHEN G. HILAR, JOHN FIELD, JR.,
 WM. S. PORTER, FITZ WM. ROGERS,
 NATHL. GRIGGS, MATTHEW ROFFE,
 WILLARD SEARS, DANIEL M. LEIG,
 HARVEY NEWCOMB, GEORGE H. DAVIS,
 JOHN S. KIMBALL, NATHL. L. DAYTON,
 CHARLES M. BRIGGS, WM. A. WALDOCK,
 ISAAC FIELD, WILLIAM COBB,
 JOHN H. TENNY, ENOCH SUTTON,
 NATHL. ROGERS, HENRY EMERSON,
 JAMES WALDOCK, ABNER R. CAMPBELL,
 JOHN FORD, HENRY W. WEEKS,
 JOHN GULLIVER, BENJ. W. BUSH,
 JOHN HARMON, ZENAS ALLEN,
 JOHN S. G. PIKE, STEPHEN RIDGELY,
 CHARLES E. FIELD, CHARLES KINGSBURY,
 JAMES K. WHIPPLE, HENRY BLODGETT,
 WILLIAM S. DAMRELL, JOHN P. NICHOLS,
 HUMPHR. CHADBOURN, C. HENRY WARNER,
 SWAIN WINKLEY, JACKSON RICHARDSON,
 GEORGE B. GAVETT, J. H. SYMONS,
 NATHL. TOLMAN, ABNER HOSMER.

CONSTITUTION

TO BE PRODUCED TO THE

New England Anti-Slavery Convention.

PREAMBLE.

Whereas the most high God "hath made of one blood all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, after the lapse of nearly sixty years, since the faith and honor of the American people were pledged to this avowal, before Almighty God, and the world, nearly one-sixth part of the nation are held as property by their fellow-citizens; and whereas American slavery is contrary to the principles of natural justice of our republican form of government, and of the Christian religion, and is destructive to the prosperity of the country, while it is endangering the peace, union and liberties of the state; and whereas we believe it the duty and interest of the masters, immediately to emancipate their slaves, and place them under the protection and restraint of wise and humane laws; and that it is the duty of every citizen, voluntarily or by compulsion, to remove this great and increasing evil; and whereas we believe that it is practicable, by appeals to the consciences, hearts and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the republic, and by effecting the speedy abolition of slavery, prevent a general convulsion; and whereas we believe we owe it to the oppressed, to our fellow-citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power to bring about the extinction of slavery; and whereas we believe that the promotion and speedy triumph of the cause of emancipation, and the prosperity of evangelical religion, demand a new anti-slavery organization in New England, we hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

CONSTITUTION.

ART. 1. This society shall be called the New England Anti-Slavery Society, auxiliary to the Am. A. S. Society.
 ART. 2. The object of this society is the entire abolition of slavery in the United States. While it admits that each state in which slavery exists has, by the Constitution of the United States, the exclusive right to legislate in regard to its abolition in said state, it shall aim to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that holding men as property, is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abolition, with- out expiation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave-trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia, and likewise to prevent the extension of it to any state that may be hereafter admitted to the Union.

ART. 3. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral and religious improvement; and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

ART. 4. Any person of evangelical sentiments, assenting to the above principles and measures, and contributing to the funds of the Society, may be a member of this Society, and entitled to vote at its meetings.

ART. 5. The officers of this Society shall be a President, Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and a Board of Managers, composed of the above, and not less than ten other members of the Society, six of whom, at least, shall reside in Boston. They shall be annually elected by the members of the Society, and five shall constitute a quorum.

ART. 6. The President shall preside at all meetings of the Society; or, in his absence, one of the Vice Presidents, or, in their absence, a President pro tem. The Corresponding Secretary shall conduct the correspondence of the Society. The Recording Secretary shall notify all meetings of the Society, and of the Board of Managers, and shall keep records of the same in separate books. The Treasurer shall collect the subscriptions, make payments at the direction of the Board of Managers, and present an annual audited account to accompany the annual report.

ART. 7. The Annual meeting of the Society shall be held in Boston on

ART. 8. Any anti-slavery society, or association, founded on the same principles, may become auxiliary to this Society. The officers of each Auxiliary Society, shall be ex-officio members of the Parent Institution, and shall be entitled to deliberate and vote in the transaction of its concerns.

ART. 9. This Constitution may be amended at any annual meeting of the Society, by a vote of two thirds of the members present, provided the amendments proposed have been previously submitted, in writing, to the Board of Managers.

Mr. Leavitt says, in relation to an article which recently appeared in the Spectator,—

"But were further told that 'Many such men, we are informed and have every reason to believe, are ready to come out on the subject, whenever an opportunity is given, without lending their aid to the propagation of dangerous errors.' If this is so, we beg leave respectfully to urge them to come right out. If they are clergymen, they will have a noble opportunity given them next Lord's day, to come out on the subject with all possible plainness and power, without lending their aid in the least degree to the propagation of what they severally deem 'dangerous errors.' The best possible opportunity they can desire is in their own pulpits, where of course, no such errors are ever found. And we think, if the slaves could read the newspapers, they would distrust the sincerity of any man's friendship who refused to come out, amidst opportunities so unobjectionable."

To this we add our hearty assent. If they are really warm friends of the slave, they will certainly follow the advice, and thus prove their sincerity. The only way they can gain influence is by coming up to this work.

Peterboro, 20 Oct 1837.

Mr. GODDARD, I see in your paper of the 18th inst., a letter without signature, addressed to myself. I take it for granted that you rightly suppose it to have come from Rev. D. R. Gilmer, who, a few weeks ago, made an offer to me,

through the columns of the Friend of Man, of all the slaves of his friend, the Hon. Carter Braxton, of Virginia.

I do not think it unreasonable to require me to enter into a written contract with Mr. Braxton to "provide for his slaves till manhood," in case he sends them to me. Nor will I object to "pledge myself in writing before a magistrate, that I will maintain them without sending them to the poor house." The better way in my judgment, would be for Mr. Braxton to send me the "written contract" that I may execute, and return it to him, after having made oath before a magistrate, that I will fulfill the obligations it imposes on me. An oath in such a case would, to be sure, be a novel proceeding. Perhaps, however, not more novel than the case itself. At any rate, as it would be his strong and tender love for the colored portion of his family, that would lead Mr. Braxton to require it, I should be unwilling to disappoint that love by refusing to take the oath, as possible may be consumed in this negotiation. Whilst Mr. Braxton delays his poor slaves are still "in bonds," and still the subjects of a system which classes in mortal, God-like man, with "goods and chattels." A month with them, who lie trodden down under the iron hoof of slavery, is, if we compute the length of life by its sorrows, longer than all the years of a freeman.

As winter is approaching, and as this climate is much colder than that of Virginia, the slaves will need an additional stock of clothing before they begin their journey—I therefore, hereby authorize Mr. Braxton to provide each of them, at my expense, with strong and warm garments at an average cost not exceeding ten dollars.

If you ascertain, or suppose, that Mr. Gilmer is in Philadelphia, I will thank you to send him a copy of your paper containing this communication.

Your friend,

GERRIT SMITH.

CAUSE AND EFFECT.—A writer in one of our religious papers complains that so few colored people attend public worship. There is a reason; the manner in which colored people are habitually treated in the houses of worship. "A respectable colored brother, went a few days since, into a church that calls itself free, and took his seat where it was convenient, when a coarse looking man, in coarse language, ordered him to leave his seat, that was not the place for niggers. We know many pious persons, who have made up their minds not to attend worship in any house where they would be driven to the 'nigger pew.'—Emancipator.

We take this occasion to say, that in the Free church in this city, our colored friends are allowed to take such seats as they please; and a stranger visiting us, would discover no evidences of caste among us. Sometimes we have thought that the sexton took particular pains to scatter them about the house, and that the members of the church designedly occupied the seats where the colored people seemed disposed to congregate.

SOME COMFORT.—The all-absorbing topic of discussion, ten years ago, in Massachusetts, was the best method of PUTTING DOWN ABOLITIONISM. The grand debate there, now, if we may credit the disputants, is, to decide upon the best method of BUILDING IT UP.—Friend of Man.

FEMALE PETITIONS.—We have authority to state that the number of signatures to the Address of the Ladies of England to the Queen, on behalf of the Negro Apprentices, now exceeds 420,000. This is exclusive of the signatures to separate Addresses on the same subject from several large towns, such as Manchester, Hereford and others; and, of course does not include the signatures to the Address of the ladies of Scotland and Ireland, where, we know, very large numbers have been obtained. If these were added, we believe the numbers would fall very little short of any, of one million. This number would have been considerably exceeded had more time been given for signing; for the ladies, in a great majority of the towns, state that they could have sent up three or four times the numbers they have sent, had that been the case. It is an interesting subject of reflection, that one million of the fairest, loveliest and best of human beings, have thus attested, by their own hand-writing, how deeply they are interested in the sufferings of their sable sisters on the distant shores of the Antilles.—London Advocate, Sep. 18.

It is affecting to think, that this nation, boasting of its universal intelligence, should yet allow itself to be kept so absolutely in the dark, respecting the great experiment of emancipation, now going on by their doors, in the West Indies. For instance, we do not suppose the readers of a single religious or political paper in the United States, not avowedly in favor of abolition, have been informed of the remarkable fact mentioned in Mr. Kimball's article, "Ruin of the West Indies," that land has risen in value, since the Emancipation Act, from 20 to 50 per cent. Emancipator.

CHANNING AND BEECHER.—What friend of Dr. Beecher would have predicted, in 1827, that in ten years a great moral enterprise for the reformation of mankind would arise, in which, while Dr. Channing would be found actively engaged among the foremost, Dr. Beecher would be found taking his stand, along with the most reckless and selfish, and debased champions of "things as they are." Yet, so it is. What is man?—ib.

SYNOD OF CINCINNATI.—A memorial to the next General Assembly on the subject of slavery, was passed, 60 to 29, most of the Old School abolitionists declining to vote on the question. If slavery had nothing to do with the decisions of the last Assembly, it is very difficult to see the reason of these abolitionists declining to give a vote on this memorial.

Mr. Birney's Journey to Vermont.

I reached Montpelier on Monday evening, and was warmly welcomed by our friends, of that place and by many others who had come from a distance to attend the meeting of the society. Especially I had the pleasure of greeting, for the first time, many of our Quaker abolitionists—who seemed to possess the zeal of their predecessors, Lay, Woolman, and Benet.

On Wednesday evening, I lectured to a crowded audience in the Free church. The legislature being in session, I had many of the members to hear me. The Brick church, a larger building, was procured for the next three evenings which were taken up chiefly in lectures. On Sunday evening, I addressed the audience in the free church.—The Brick church being occupied in the common services of that evening.

It seemed to me from the temper of all with whom I was brought in contact, that there was much more left to be done in Montpelier. I was introduced to many of the members of the legislature, whom I found generally to be abolitionists, and of the most thorough stamp. I think I have no where seen our cause stand on such high ground among political men as it does among those of the Vermont legislature.

A large number of memorials and petitions have been presented to the legislature against the annexation of Texas—against the slave trade in the District of Columbia and between the states—in favor of abolishing slavery in the District. In the first class, the legislature was requested to enter its protest against the annexation of Texas on any terms. A committee of each house was appointed in relation to them. They united in their deliberations, and at the request of members of each, I attended their meeting. There were but two dissentient voices on any of the several propositions made to report favorably on them. As to Texas the committee were unanimous. The report and resolutions will probably be submitted to-day or to-morrow.

After attending the session of these committees, I was present at that of the judiciary committee,

to whom was referred the numerous petitions, that had been presented to the legislature praying for the right of trial by jury for all persons claimed as slaves in Vermont. If they deem it necessary to report at all (for it may be unnecessary to do so, if the courts of that state view the law of Congress of '33 as unconstitutional) they will, as our friends in Montpelier think, report a bill in conformity with the prayer of the petitioners.

Before both committees I had opportunities of making such remarks as I thought proper. I wish our McDuffies and Fickenses and Waddy Thompsons could witness the intelligence and decorum, and above all, the spirit of liberty that pervades a Vermont Legislature. It would command their respect, whilst it would strike them with terror. Should the slaveholders succeed in banishing liberty from the free states, their last refuge will be in the hearts and bills of those noble Vermonters.

Burlington. This village, distinguished for its elegance and the picturesque character of the surrounding scenery—for its literary institutions and its general intelligence—has suffered some disparagement heretofore, because of its hostility to the discussion of the question of human rights. It is regarded, if I mistake not, as containing the chief of the aristocracy of this republican state. It has been brought, too, from its location, into more frequent connection with the South—and has thus suffered adulation on the subject of slavery. A member of one of its most respectable families emigrated to the South some years ago—became a slaveholder—and is considered as eminently prosperous. He has been in the habit of visiting his friends in B., and (doubtless from his high intelligence and the amiable and interesting deportment of himself and family) furnishing one of the most beguiling instances of the innocency of slaveholding.

I had the White church, of which Mr. Converse is pastor, granted to me. I lectured three evenings to as respectful and attentive congregations as I have ever seen. This, however, with a single exception on the first evening. Some one, during the whole time occupied by the lecture, was engaged in letting fall from the gallery near me, what appeared to be nut-shells. I was a little incommoded by the movement (which most probably proceeded from some ill-disciplined boy) as his missiles occasionally fell near me, and, in one instance, on my head. But this was the only exception, to the most kind and encouraging treatment on the part of the audience.

At the conclusion of the third and last lecture, while the choir was singing, a gentleman who stands in the first rank of his profession, (the law) came up to me, and presented me a \$5 note; saying at the same time that it was for the advancement of a cause which I had presented so impartially and fairly. When the choir had finished, this same gentleman—declaring himself not a member of any abolition society—rose and moved that the thanks of the audience be presented to me, for the manner in which I had treated the subject that had brought us together. The motion was put to the meeting, and passed, nem. con.

Mr. Converse was not present at the lectures, in consequence, no doubt, of being engaged in ecclesiastical matters that called him some distance into the country. Neither were any of the college professors—except on the last evening, when President Wheeler, I understood, was there. I was told he had been too much indisposed in health to go out on the first evening. However, I believe, the audience included, every evening, a large share of the most intelligent and respectable of the inhabitants.

I forgot to tell you, in my last—as some proof of the standing of abolitionism in Vermont—that in two of the meetings of the Vt. A. S. Society, held in Montpelier, whilst I was there, Lieut. Governor Camp presided; in the third and last, ex-governor Crafts. It is already known that the present governor (Jennison) is a member of an A. S. Society, and that the secretary of state, Mr. Knapp, is one of the most efficient abolitionists.—Also, that his opponent in his recent election to the secretaryship (Mr. Barber) is one of our most active and enlighten friends. It was just as it should be, to see these two gentlemen, although occupying opposing positions in party movements, sitting down together in the A. S. meetings, and so nobly harmonizing in their efforts in behalf of human liberty. Yours, &c.,

JAMES G. BIRNEY.

We present below from the Philanthropist the views of one who from a distance has been looking at the recent movements among us with the eye of a Christian philanthropist, to the exclusion of editorial and other matter. Though the piece is long, we are persuaded few will think it too long.

Eastern Controversy.

We have devoted a large space of this week's paper to an exposition of our views, concerning the Boston Controversy. It is a controversy which, although local in its beginning, has involved in its progress matters of much moment to abolitionists every where. Some will denounce us for being too severe on Mr. Garrison; others will blame us for conceding to him too much. Now we shall be accused of too much charity towards the clergy, and now of judging them wrongfully. We have always thought the course pursued by the clergymen who signed the Appeal, from the beginning was indefensible. The complaints instituted against the Liberator, were on the whole founded on sufficient grounds; but they should have been made in a private way to the editor of that paper himself. If he had refused to listen to them, or have continued his course unattended in the particulars noted, then would have been the time for a public protest; and such a protest should have been made, not first in the columns of another paper, but in those of the offending paper. We must further say, that the complaints were not urged with a sufficient exhibition of friendly feeling towards the Liberator.

1. The protestants complained of "the hasty, unparaphrased, and almost ferocious denunciation of a man who happens to come from the South, which they had recently seen in the case of the Rev. Mr. White." Their assertions that neither time nor pains had been taken to ascertain the truth in relation to this complaint, is fairly invalidated, we think, by the pro. tem. Editor of the Liberator. As to the manner, however, in which Mr. White was denounced, we believe it all wrong. He was denounced as a "man-stealer," a "man-thief," a "robber of God's perishing poor."

Now suppose James G. Birney, while he yet owned slaves in the South, had visited Boston, and while there, had been publicly arraigned before the community, as a "man-stealer," a "man-thief," a "robber of God's perishing poor,"—what would have been the effect on his mind? Conscious of no other feelings than those of a Christian, would he not have been repelled by such accusations, from even a consideration of the doctrines of abolition? Would not such a course have been the readiest means of sending him back to the regions of slavery, unenlightened as to his duty, and with the most unfavorable opinions of the nature of abolition, and temper of abolitionists? Undoubtedly. Suppose, on the other hand, that, instead of thus publicly arraigning and denouncing him, some zealous abolitionist had sought his acquaintance, conversed with him temperately on the subject of slavery, exposed to him without reserve and with Christian meekness the horrible iniquity of this system, attempted to convince him by argument, not epithets, that slavery was indeed man-stealing, and then insisted on the duty of immediate emancipation, with all the appropriate arguments,—would not this course have been much more likely to produce conviction and reformation? On such a mind, we all can conceive, what would have been the effect. Christian wisdom and Christian charity dictate such a course, while it commends itself to the common sense of every man.

We have no hesitation then in saying, that we believe the first complaint of the protestants to be well founded.

2. They next complained of "insinuations,

thrown before the world in print, because somebody has happened to guess that all was not right." Particular allusion was made to the "repeatedly published insinuation," that the Rev. Mr. Biagden was a slaveholder.

After all that has been said in defence of this practice, we consider it entirely unjustifiable. What good effect can flow from it to the community, we are unable to perceive; and we can readily believe, that in many instances it may prove injurious to the individual thus indirectly accused. If the system of slavery should be known, let the information be sought in a private way from the person himself, or in the same frank and respectful public way in which Mr. Birney recently called upon Alexander Campbell. If the person thus solicited should refuse to answer, we should not think his refusal a sufficient warrant for the continued insinuation, that he was a slaveholder.

3. They complained of "the apparent tone of demand, with which the Liberator had urged the reading of anti-slavery notices." This is a charge of no great moment, and too indefinite to allow of definite opinion. What the Liberator thinks an earnest entreaty, they look upon, as an authoritative demand. Who shall decide? As to their opinions about anti-slavery notices, pastoral rights, &c., we think altogether too much importance has been attached to them. Their heresies on these points, if they be such, are by no means grave enough to warrant the charge brought against them, of apostasy. We talk about the intolerance and bigotry of sectarianism. Sects are intolerant, because human nature is intolerant. Abolitionists are not exempt from the danger of being bigots; for they are men. The religious bigot, unable to relish the simplicity of the terms of salvation as taught by Jesus Christ, builds up on what he chooses to call the analogy of faith and spirit of the scriptures, a complex system of essential doctrines and essential ordinances and essential conditions; and then exacts conformity on pain of excommunication as a heretic and everlasting perdition. Let us beware lest the vile spirit of sectarianism be exemplified among abolitionists. Whoever believes that slavery is sin, root and branch under all circumstances, and that it should be immediately abandoned, and accompanies his belief by active efforts to disseminate these doctrines, is a good abolitionist, notwithstanding he may not feel it his duty to abstain from the products of slave-labor, or to use "harsh epithets," or to read anti-slavery notices in the pulpit of a brother whom it would offend, or to do a great many other things, which other abolitionists, more enlightened and zealous perhaps, may deem it their duty to do. We want to see no creed which shall narrow the basis of union among abolitionists. If one class of abolitionists think a certain set of measures of great importance, they are welcome to think so, but let them not denounce as heretics and apostates, men who do not see eye to eye with them. We make these remarks, because we think we have detected in many recent movements, exhibitions of that very principle which has broken up Christendom into factions, and impeded them with the spirit of "wars and fightings."

4. The protestants avowed with great emphasis their attachment to the various benevolent operations of the age, and seemed to think that abolitionists were in the habit of at least in danger, of neglecting Bible and Tract and Missionary societies, for the sake of abolition alone. The complaint thus insinuated, is unjust. Those who make it adduce but very few instances in point.

5. Their last complaint is as follows. "Our feelings are often exceedingly pained by the abuse which is heaped upon ministers of the gospel, and other excellent Christians, who do not feel prepared to enter fully into the efforts of anti-slavery societies."

We are not prepared to admit the propriety of the language in which this complaint is clothed; but we are constrained to confess, that in our opinion, all of our prominent periodicals have occasionally been too indiscriminate in condemning the motives of those, who dissent from our measures. It is too common to attribute the silence of ministers of the gospel on the question of slavery to the worst motives. This matter, however, fairly admits of difference of opinion. For ourself, we are inclined to lean to the side of that charity, which hopeth all things. Some have not enough of moral independence, some are influenced by an undue love of peace, some are constitutionally timid, some are actuated by a false philosophy, and some (we would hope the fewest number) are men-pleasers, or place-lovers.

The Editor pro. tem. of the Liberator replied immediately to the protest. The reply is too severe and sarcastic, contains no recognition of purity of motive on the part of the appellants, and makes no concession. It fairly exposes however the incorrectness of several statements, made in the appeal.

Of Mr. Phelps's reply, Mr. Birney has already, in his article entitled Boston Controversy, spoken in such terms as accord with our opinion.

The reply of the Editor of the Liberator is indefensible. Commencing with a personal attack on the signers, it charges them with egotism, calls in question their zeal, endeavors to cover them with contempt, abounds in uncalculated sarcasm, concedes not one point, acknowledges not the justice of a single complaint, and instead of recognising any good motives in the appellants, aims rather, in our opinion, to involve them in suspicion.

The conduct of the anti-slavery press in relation to this matter deserves notice.

The Herald of Freedom thinks the "object of the Appeal undoubtedly good," and yet regrets that Mr. Fitch and brethren, from "sectarian and personal feelings," should unite with the slaveholder and slaveholder's apologist in casting stones at Mr. Garrison? It believes that the Liberator has erred, but that "his errors are few and far between compared with his excellencies."

The Friend of Man, on reviewing the whole, shows no mercy to the Appeal, spares the motives of the appellants, and makes no exception, we believe, to the course of the Liberator.

The Christian Witness has come out unqualifiedly in behalf of Mr. Garrison and against the clergymen, denouncing the latter, quite uncharitably as we think.

The Union Herald has pursued a similar course.

The National Equivocal has not yet spoken out with explicitness.

The Colored American, edited by a colored gentleman, finds good and evil on both sides, denounces neither party, and mourns over all that has happened.

The Michigan Observer thinks that the attack on the Liberator was begun from good motives, regrets it as an unwise measure, believes that the editor of the Liberator has faults and imperfections, but he is a privileged character, and should be let go unrebuked, because of his great importance to the anti-slavery cause.

The Emancipator has been silent.

Numerous societies in New England and some in Philadelphia, have passed resolutions, all, so far as we have observed, sustaining by their approving voice the Liberator, and reproaching the Appeal—some of them extolling the editor in strong terms, many of them denouncing some of them grossly assailing, and none of them (to our knowledge) acknowledging as sincere, the motives of the protestants. Reports of all these have been published in the Liberator, week after week, with no other comment than such as might draw attention to them.

Letters on letters have been published in the same paper addressed to the editor, some of them marked by offensive adulation, many of them harshly impeaching, only two or three of them acknowledging as worthy, the motives of the clerical signers.

No society has expressed any disapprobation of the manner in which the Liberator has been conducted, (except one, we think,) and no paper has specified any thing wrong in the course of the editor.

The Board of Managers of the Massachusetts society published an article stating that the editorial department of the paper was entirely under the control of W. L. Garrison, but that in accordance with instructions from the state society, the Board had taken such measures as they deemed necessary to sustain the paper. The board deemed the appeal unreasonable and unkind, and took no exception to the course of the Liberator.

The Massachusetts society at its recent session in Worcester did nothing more in reference to the difficulty than pass the following resolution.

"Resolved, That we fully and cordially approve of the course pursued by the board of Managers of the State society, in relation to 'certain Appeals,' &c., that have recently been spread before the public;—and we sincerely desire that abolitionists will cease to agitate this question, and return to hearty efforts to advance the general cause."

From a review of the whole matter, it appears that abolitionists so far as they have spoken, either believe the course of the Liberator is entirely right, or that the faults of its editor are too unimportant to be noticed.

With much diffidence we dissent entirely from both these opinions; and we feel bound publicly to avow our dissent, because those editors, societies and correspondents, who have given their views of these disturbances, have by their unmitigated support of Mr. Garrison, furnished occasion to our adversaries to charge abolitionists generally with the faults which stand out prominently in the character of this gentleman. For one, while we are willing to suffer for righteousness' sake, we are not willing to suffer for other men's errors. It is moreover due to the cause of abolitionism that it be always carefully separated from the vices or infirmities of its advocates.

THE LIBERATOR.—We begin then by observing, that harsh language, a denunciatory style, and a spirit of dogmatism are too prominent features of the Liberator. We are not disposed to deny to its editor the possession of the higher qualities of a reformer. He is distinguished by correct perceptions of the right, by independence of the detestable subtleties of expediency, by a zeal that never tires, by unfailing fortitude, by vigilance, by devotion to the cause of the slave, and by energetic expositions of truth. The faults specified we think are notorious. They are the infirmities of an excellent spirit, but not the less to be deplored and rebuked. It is an idea at once dishonoring and dangerous, that there are men in our ranks who should be privileged from censure. The greater a man's abilities and services, the more danger there is that his faults or his vices shall become consecrated in the affections of his admirers, and exert a corrupting influence. We reject with scorn the thought, that among abolitionists, there should be any too lofty to receive, or too lowly to administer, rebuke. We know that it has been the fashion to defend Mr. Garrison's faults, on the ground that the circumstances of the country when he began his efforts, rendered it necessary that there should be sternness and roughness and a fiery zeal to arouse it from its lethargy. We are heretical enough to disbelieve this. God needs not the errors and vices of men to carry forward his designs. His designs are accomplished despite, not in consequence, of them.

We are aware we shall be told of the example set by Christ, and all great reformers. The example of Christ has been followed where there has been no warrant imitator.

In two points this divine teacher is not to be copied. His teaching was with authority; he taught not as the Scribes and Pharisees. He did not come to reason with men, but to declare principles, to assert the truth, and his arguments were just such as a teacher sent from God might be expected to use, miracle and prophecy. He referred to his miracles, he appealed to Moses and the prophets, but did not stoop to sustain the authority of his principles or precepts by labored arguments. Are we in this particular to imitate the example of our Savior? By no means. It is ours to reason with and persuade men. We are not divine. We are men of like passions and infirmities and faults with those whom we would instruct. If we would reform, we must convince; if we would convince, we must argue, not denounce and overwhelm with epithets.

Again: Jesus Christ saw what was in man. He that beheld Nathaniel under the fig-tree, "before that Philip called him," needed not that any should testify to him the secrets of the human bosom. When he denounced woe, he saw the heart: when he exclaimed, "O generation of vipers! how can ye escape the damnation of hell," he spoke as the Judge, for the Father had committed all judgement to the Son, and if he judged his judgment was just. Can we claim the same commission? Have we a right to sit on Christ's throne? We are aware it is said, "by their fruits ye shall know them;" but are we willing to declare, that our infernal judgment is as good a warrant for denouncing men, as the knowledge of Him who could not err?

As to the examples of Luther and other great reformers, we are in danger of mistaking the true secret of their success. It was not because Luther was rough and stern and austere and violent, that he roused man to throw off the papal yoke. It was simply because he perseveringly proclaimed the truth, without fear, without compromise, to the extent of his knowledge, and because God sanctioned and blessed his own cause. Had Luther been less violent, had his decision of character been graced with more charity and meekness, his success would have been greater; the Protestant reformation would have been more extensive and effective.

We love the example of St. Paul. Whilst tenderness glowed in the decision, with which he uttered the most disagreeable truths! When about to declare the exclusion of the Israelites from the favor of God, he exclaims, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." He then proceeds to enumerate, with delight, the high privileges which had honored them, as if reluctant to crush them entirely under the displeasure of the Almighty. When he would open their eyes to their sinfulness, see how carefully he concedes to them the little merit to which they might lay claim.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge." Here is a discriminating compassion, that ought to be imitated by all who seek to reform their brethren.

The editor of the Liberator certainly ought to know, that it is possible to declare the truth with meekness, love, respect for an adversary, with that charity which never faileth, and yet be full, firm, uncompromising, fearless and energetic. We doubt not that the faults noticed in this gentleman, just so far as they have been exemplified in his conduct, have operated injuriously and lessened the effect of his advocacy of the anti-slavery cause. To suppose that an alarming harshness of style and epithet is necessary to arouse the attention of the American people to the fatal tendencies of slavery, is to suppose that truth, in the language of love, with the blessing of God, has not power to accomplish the reformation of the world. The doctrine of immediate abolition has multiplied its converts, not because abolitionists have used fierce language, but because it has been set forth clearly, and has intrinsic power to commend itself to the conscience.

Since we have attempted to perform an unpleasant duty, we shall plainly point out a few other evils.

The editor of the Liberator has denounced Messrs. Fitch and Towne, as enemies of the cause of abolition. In the same paper have been

published resolutions of societies, letters from correspondents and extracts from newspapers, denouncing them, as evil men, deceitful, treacherous, faint-hearted, apostates, Judases, actuated by envy, jealousy, the meanest of motives. We ask, where is the authority for these charges? We have carefully read the several pieces of Messrs. Fitch and Towne, and we find some inconclusive reasoning and strange opinions, but we declare that not a single evidence has yet been detected by us, that could in the slightest degree countenance those terrible charges. Explicitly and earnestly do they declare their attachment to the anti-slavery cause; they avow their full belief in all its principles; they continue so far as we learn, as zealous as ever in anti-slavery efforts; still because they persist in thinking and on the points mentioned and in the introduction into its columns of topics foreign to anti-slavery, they

POETRY.

From the Vermont Telegraph.
Hail to the Cause.

Hail to the cause that in triumph advances,
Pouncing the light of its glory afar!
Bann'd and plumed, lo, the shorn of its lances
Lumines the steeds and the prow of its car!
Hark, hear it rolling on,
Trampling of battles won!
Won o'er the hosts that have set it at bay!
Shout, it is marching now!
Shout, see its banner wave,
"God and our cause!" we are winning the day.

Lo, o'er the field mark, the foe is preparing
To rank upon rank, for another attack!
While God and right he is wickedly daring,
Who from the conflict turns cowardly back.
March to the battle field;
Never, no, never yield!
Dark tho' the cloud of the enemy lowers!
Strike, and be the valiant, then;
Stand to your post like men!
"God and our cause!" soon the triumph is ours!

Weapons of war we have cast from the battle;
Truth is our armor—our watchword is Love;
Hushed be the sword and the musketry's rattle;
All our equipments are drawn from above:
Praise, then, the God of Truth,
Hear ye and ruddy youth;
Praise Him, who Rock for our army's increase:
"Long may our flag fly Liberty!"
Ever our banner the banner of peace?
Wilmington, Del. C. W. D.

For the New England Spectator.
Letter from the West—No. 5.

MR. EDITOR.—In my last, I was showing that in emigrating to the West it is expedient to go in companies. B-fore I proceed with my next topic, I wish to say that, by no means, am I to be understood as maintaining that individuals may not with propriety emigrate and settle with those who have already gone out. This, of course, is in accordance with what I have already suggested, and in fact amounts to the same thing. But for an individual, and especially a Christian, to emigrate from a distant country, and settle in the midst of those with whom he either cannot or will not sympathize or co-operate, must be regarded as injurious to the society where he is, and ruinous to his own character. The frequent cases of open apostasy among New England Christians when they wander off to the distant West, may in many instances be attributed to this source.

I now come to show that Iowa District is a favorable country for emigration in the manner suggested. A partial description of this District has been given in a former number. Let me here repeat, that no portion of the great Valley surpasses this in salubrity of climate, fertility of soil, and commercial advantages. Compared with Illinois, there is in Iowa a better supply of timber, of water, and of stock. And although Iowa is now as densely populated as Illinois, yet from the vastness of all the settlements, there would be less difficulty in obtaining good locations for large companies to settle together in the former than the latter. In Illinois, Indiana, Ohio, &c. the places that would be considered by any means first are already taken up by permanent settlers; and although there are many such settlers in Iowa, yet the comparative number is far less. I have personal knowledge of several excellent places in the District where such companies could be accommodated with "first rate" locations, which could be obtained from the present settlers at a small expense, probably an expense that would not exceed the value of improvements now made. Companies or individuals wishing information in relation to these places, may reach me by letter or personal application through the winter, at New Haven, Ct.

The lands in the Iowa District are not yet in market, and are merely held by claims of actual settlers; for this reason also it is a favorable time to make settlements there. These claims are, as they are called, are well adjusted and regular. Common consent is the law, but the law or the laws of common opinion are regularly drawn up at public meetings and are published, so that strangers know what to expect. But there is no mobocracy about the matter; it is a plain case of people creating a law "where there is no law," so as to prevent mobocracy. Settlers, by these laws, are allowed to claim, according to well fixed principles, from 160 to 640 acres. This claim is considered equivalent to a pre-emption right, or a right to buy from the United States without the land being exposed to public sales, and in the settlement of the frontier it has heretofore with very few exceptions, amounted to this.

Respectfully yours,
J. P. STEWART.

Early Life of Gutzlaff.

CHARLES FREDERICK AUGUSTUS GUTZLAFF was born at Pyritz (in Prussia) the 8th of July, 1803. His father, who died in 1825, followed the occupation of a tailor. His mother died when he was only 3 years of age. Young Gutzlaff was brought up in his pious habits, and his respect for vital religion was excited and fostered by the family worship, which was regularly celebrated in his father's house. In 1810, he was sent to a school in the city and received, besides the ordinary education, some lessons in Latin. His health was then feeble, but he discovered superior intellectual gifts. The consequence was, that though his feeble state of health prevented his going often to school, he made remarkable progress in every kind of learning. He was beloved by his master, because he united with a docile and amiable character, great application to his studies. He was held up to his fellow pupils as a model, and at the distribution of prizes, he almost always obtained the palm over the others.

He showed a decided taste for intellectual labors, and especially for the study of theology. But his father was poor; his trade hardly brought him enough to support his family, and he could not incur the great expense of a scientific education for his son. Young Charles was therefore taken from school at the age of fourteen years, after his admission to the communion, and was placed at Stettin to learn the trade of cutter.

The inclination of young Gutzlaff for study adhered to him in these unfavorable circumstances, and he soon formed habits of intercourse with the pupils of the gymnasium who lodged in the house of his master. The religious sentiments he carried from his father's house as the best and most precious of all heritages secured him from habits and excesses, prevailing among the workmen of large towns. He was unwilling to forget what he had learnt in school, but wished rather to extend the narrow circle of his knowledge. For this reason, after laboring till night at his trade, he would pass a great part of the night, and sometimes the whole night, in studying books lent him by the students of the gymnasium. He took especial pleasure in reading religious books, and every time he went to visit his father, he tried to procure some new work of this kind. He also regularly attended public worship, and his inclination to engage in the Christian ministry became more and more fixed. He said often to

sweetest happiness upon earth, would be to preach the gospel of the Lord.

At this time of life, Gutzlaff appears to have composed some poetic essays. He was intimate with a young man who had also a taste for study, and both formed plans for the future. While they were reflecting on the difficulties and obstacles which opposed the accomplishment of their wishes, the king of Prussia happened to come to the city of Stettin. It was in 1820. These two young men, in the simple confidence of youth, resolved to compose a piece of poetry, and present it to his Majesty, the King of Prussia, and imploring his bounty in their favor. Behold, then, Charles and his friend, uniting their forces, and adjusting their thoughts to metrical measure, hunting up rhymes, and after long efforts, finally succeeded in composing their petition in verse. They presented it to the king on his passage, but their timidity was so great they did not wait the answer of the monarch, but fled hastily as if they had done a bad action.

The king of Prussia read this poetical petition. He there perceived, amidst its defects, profound sentiments of piety, a sincere love of country, and resolved to do something for our young men. He obtained from the governor of the province, proper information concerning them. Gutzlaff and his friend were called to pass an examination before the professors of Stettin, and the result of the trial was favorable. But as Gutzlaff was already seventeen years old, he was advised to finish his apprenticeship in the honest trade he had chosen, so that he might become a skillful artisan, and a useful citizen. But the young man declared resolutely, that his firm intention was to follow a scientific career, if the king's protection would furnish the means; he added that he desired particularly to be a missionary.

This firmness and perseverance appeared to some persons a plain indication of the will of God in regard to Gutzlaff. They hoped that providence would bless the labors of a young man so ardently desirous to make known the Christian religion to the heathen. The king of Prussia being informed of these things, ordered, at the close of 1820, that Charles Gutzlaff be admitted to the institution of Halle. Some months afterwards, this young man entered the House of Missions of Berlin, under the direction of the worthy Jacinthe. Two years later, he wrote to the President of the committee as follows:

"The nations seem to feel a continually increasing thirst for the truths of the gospel, and hence God has put into the hearts of many of us the desire to go and preach to them the Savior. Should we be worthy to bear the name of Christians, if we did not go to offer the light of Christianity to souls plunged in the thickest darkness of superstition? I have begun to learn six languages, and I will pursue this study with zeal, that I may be an evangelist in various countries of the globe. My call to be a missionary becomes more and more clear, by the grace of God, since I entered the institution."

The zeal and ardor with which he prosecuted his studies, made him advance rapidly; but in 1823, a long and grievous sickness, occasioned, no doubt, by excess of labor, forced him to take a little relaxation. When he recovered, he went to Holland, where the friends of the gospel sought earnestly for young men at missionary stations. Gutzlaff, with two other pupils of the institution of Berlin, arrived at Rotterdam, in the month of June, 1823, and attended the lectures on theology. The following year, he had made so much progress in his studies, that he would have been immediately sent to the Institution of Chinese Missions at Malacca, but the founder of this institution, Morrison, did not come to Europe at the time when he was looked for, and this projected voyage was not accomplished.

Some time after, a Greek priest sketched in such touching manner the miserable state of his countrymen, and begged for missionaries with such earnestness, that Gutzlaff was sent to Paris to study Turkish and Arabic. Thence he went to London, and formed acquaintances with the most celebrated supporters of the missionary cause, who instructed him more fully in the numerous and important duties of his vocation. But various obstacles opposed the establishment of a new mission among the Greeks, so that Gutzlaff was designated to take the direction of an institution to be established in the Indian Archipelago. This prospect induced Gutzlaff to commence the publication of an Indian library. He wrote also at this time, several tracts, besides a great work which appeared in Dutch under the title "History of the Progress of the Kingdom of Christ on Earth," two volumes in 8vo. printed at Rotterdam.

A violent insurrection in the island of Java defeated this plan in 1826. At last Gutzlaff received the destination he so ardently desired. He was sent to Sumatra, to the cannibal tribes of Battakis and Malays. His joy was inexpressible, to be able to labor in the harvest of the Lord. Many obstacles, he writes before his departure from Rotterdam to one of his old professors, "Many obstacles present themselves in my new career, which human prudence cannot remove; but the Lord, I have firm belief, will enlighten and guide him whom he counts worthy to co-operate in overthrowing the dominion of Satan. The field is vast; it is ripe for the harvest, but the laborers are few. For what are a handful of Christians, disposed to put their hand to the work and to sacrifice all for the cause of the Lord, among these millions of pagans who are still sitting in darkness and the shadow of death? Europe has a great debt to pay. We have enjoyed Christianity for many ages and yet what delay, what negligence on the part of this communication of this magnificent gift of God! Oh! why does Germany, which tries to rival her neighbors in so many other respects, show no more zeal in this important and sacred cause? Germany, which has so powerfully contributed to deliver Europe from the chains of superstition, should also be the first to break the fetters of idolatry, in which so many millions of immortal beings still groan. For me, I esteem myself happy to be called to announce the wonderful grace of the Lord, not by my own power, but by His power who makes us to

sure. How it will rejoice us to see in the abodes of the blessed, those to whose conversion we have contributed!"

In the month of September, 1826, he embarked from a port in Holland, and the 6th of January, 1827, after a pleasant voyage, arrived in the colony of Batavia. From this place he wrote eight days after:

"I would not have believed, while laboring at the trade of cutter, in Stettin, that I should converse one day with those Malays. I rejoice in my calling; I desire, from the bottom of my heart, soon to proclaim the great mercies of God in the Chinese language which I speak, write and read daily. Oh! if I could see a missionary institution founded and prospering in the Indian Archipelago! Not knowing what will be my true field of labor, I am resolved to make an excursion with another missionary to Siam and to Borneo. I shall seize very cheerfully the occasion to visit Japan, if such a voyage does not present insurmountable obstacles."

In the course of the year 1828, Gutzlaff preached the gospel in the principal city of the country of Siam. He there found many attentive hearers. The priests themselves desired to be acquainted with Christianity. Siamese asked with more and more general earnestness for Bibles and religious tracts. The house of Gutzlaff was continually surrounded with visitors, who sometimes came three or four days' journey to inquire respecting the doctrines of the gospel, and to obtain the sacred Scriptures. The hand of the Lord was visible in the whole enterprise.

The following year, Gutzlaff visited the cities of Singapore and Malacca. He married in the latter city, the pious Miss Nevel, who was inspired with the same zeal as her husband in the missionary cause. In 1830, they went together to Siam, where they passed a year. Mrs. Gutzlaff labored with her husband in composing a Chinese dictionary. "God has given me," he writes, "an inestimable treasure. My wife has eminent gifts, which are sanctified by her piety and her inextinguishable zeal for the salvation of souls." This faithful companion of the missionary has since been taken from the earth.

Gutzlaff went to Macao, where he discharged the duties of interpreter of the English factory. Then he made his perilous voyages in China. You know what have been his labors, his efforts, his success in this vast mission, and I need not repeat them. The last news that has reached us in Europe, seems to announce still greater difficulties than before. The Chinese government has taken severe measures to oppose the preaching of the gospel in the Celestial Empire. But the Lord will not be stopped in the accomplishment of his designs by the frail barriers of men, and will make even obstacles themselves act as means for evangelizing China.—N. Y. Obs.

STREET PREACHING.—H. Slicer, one of the chaplains to Congress, gives the following account of his street-preaching, last summer in Georgetown, D. C.

"Early in the season, from mature reflection and prayer, we became convinced of the propriety of preaching in the open air, and determined to commence in the market-house in this place. It occurred to us that the distribution of tracts might be rendered an important auxiliary to the preaching. We accordingly commenced on Sabbath, the 14th of May, with a congregation of about three hundred persons, many of whom had not heard a sermon for years. At the close of the service we distributed two hundred and thirty-five tracts, with a request that they should be read and returned at the next meeting. The eagerness manifested to get the tracts, and the avidity with which they were read, gave assurance that they would have their effect. At the next meeting the congregation had increased to about five hundred persons. There were to be seen the blind, the lame, the palsied, the sailor, the boatman from the canal, the hoary headed veteran in crime, and the youth just entered upon the drudgery of sin. And, best of all, this promiscuous assembly behaved with the utmost decorum, and gave to the word preached the deepest attention."

A writer in a London paper proposes a deputation to the slave-holding States of America, "for the purpose of conveying to them the sentiments of British Christians in reference to their conduct." He mentions five denominations from which he would have the deputation selected, Episcopalians, Independents, Baptists, Methodists, and Friends. He would have them sent especially to the churches—and he is confident they would not be martyred by the mob, the world will be aroused, and "slavery, through their death, will die."

MORALS OF SOLDIERS.—"You would not be surprised," says a correspondent of the Charleston Observer, in Florida, under date of March 22, "that the Lord has scourged our territory, if you could behold the awful boldness and universal dominion of sin,—how wickedness doth indeed breed herself aloft in high places. You would not wonder that our armies have been so inefficient and often defeated, if you could see the materials of which they are constituted; if you could witness the drunkenness and debauchery from the general to the private, and hear them strive to outvie each other in uttering the most horrid imprecations, and blasphemy, and ridiculing every thing like religion."

PUNISHMENT OF MOBOCRATS.—At a certain time, when Andrew Fuller had been disturbed in the exercises of public worship by several disorderly persons and had entered a complaint, he contrived to have the offenders escape legal punishment, on condition they would stand up in the midst of the congregation, and ask pardon of the people, while he read their confession over their own signatures. They accepted these terms. Would it not be well for complainants always to give offenders similar offers? Such a punishment, if accepted, must certainly be more salutary, than either fine or imprisonment. And if not accepted, the offer of these terms might tend to soften the heart.

Colonel John Trumbull, the venerable artist, is about to leave New York, for the purpose of spend-

The Lexington (Ky.) slips state that a Mr. Norton has obtained a judgment against the Northern Bank of Kentucky, for \$6000, with 12 per cent. interest, on a day of demand of specie. A new trial was moved for and denied.

The Columbus, S. C. Spy says that on the night of the 23d ult. a Mr. J. B. Part, a farmer residing in that neighborhood, discovered a negro stealing some of his hogs, and in endeavoring to arrest him, received several severe wounds from a knife in the stomach and other parts of his body. His cries for help brought one of his neighbors, named Cruzer, to his assistance, when the negro fled. Mr. Cruzer pursued him, but when in the act of seizing him, was also stabbed in the stomach of which he never recovered. He was arrested the next morning. Mr. Part died on Saturday morning.

The same paper states that a negro arrested for robbery, in endeavoring to escape on Monday night fell into one of the locks of the canal and was drowned.

SPEED.—At 12 o'clock P. M., Oct. 28th, Havana dates of the 15th ult. New Orleans, were received in New York, including extracts of letters, which must have been written on the 15th. So that the time occupied in the entire passage was but a fraction of the time occupied in the passage of the same route in question, by the type of New Orleans and printed. The length of the entire route is not far from 2500 miles; which, at 11 days, is 227 per day. A pretty fair rate of traveling for a long pull.

BEEF SUGAR.—We have received, says the Journal of Commerce, the following note from a friend, accompanied with a high white sugar beet. "Gentlemen,—I have left for your use a beet weighing 734 lbs. of the kind from which sugar is made. It is the product of seed imported from France, and was raised on the farm of Mr. Edward Savage, of Middletown, Conn. From 36 rods of ground, he got 100 bushels; not however of equal size with specimen, it is of a fine quality. From this specimen, it is estimated that the sugar beet can be raised in this country fully equal to the sugar beet raised in France. If the experiment is worth noticing, please use it for the benefit of the public."

AWFUL TIMES.—The Vincennes (Ohio) Gazette of the 14th Oct. has the following distressing paragraph:—"Provisions of every kind bear a high price in our market. Beef 5, pork 6, mutton 6, veal 6, bacon 10, lard 10, and butter 17 cents per lb. Chickens \$1.50 per doz. Flour \$3.50 per hundred. Corn meal 50, potatoes 25, wheat 75, corn 25, and oats 20 cts per bushel."

A NEW LIGHT.—An ingenious chemist in France having found after many experiments, that a void produced by electricity in a glass vessel became luminous, has at last succeeded in forming a long tube, of three inches by thirty, from which having escaped the air, and otherwise acted upon it by a galvanic battery, a light is now emitted, being long up in his apartment, equally clear, but not so oppressive to the eyes as that of the sun.

LAND PIRATES.—Two of the surviving passengers of the Home, who have arrived at New York, state that the passengers were robbed of every thing they had, by the people on shore. Upward of an hundred trunks were driven on shore, broken open, and rifled of their contents;—even the dead bodies were plundered; five sovereigns and a gold watch were taken from one of them. One of the ladies saved, accompanied by a gentleman, went to a house and claimed their trunks, but were driven away by threats and oaths. The lady begged or her husband to give up the trunks, but she came ashore in, but they would not let her enter, and drove her away. This is a sad story, and we should like to know what race of bipeds inhabit the Ocean shore.

THE SMOKERS. A capital satire upon smoking is contained in a humorous print from the establishment of Robinson, New York. All sorts and descriptions of men are introduced, puffing the "Virginia weed." From the lordly politician and exquisite to the poor laborer, the scavenger, and colored chimney sweep. The little urchins just escaped from the nurses' arms, and the barefooted boys, are found in the extreme of the fashion; while Jack Downing himself, just returned from France, is making a fruitless attempt to light his cigar with a burning glass formed of the old gin rine's glory spectacles. The whole device is ingenious and the influence must be beneficial.

TRIUMPH OF BOOKSELLERS.—Three individuals, at this moment, have almost monopolized the book-selling trade in Germany. The most powerful of these is Baron Cotta, the proprietor of the Allgemeine Zeitung. Baron Cotta is likewise the proprietor of six literary periodicals of a high standing, and of several others of an inferior rank, and is said to control the sale of all the books published in his day. He is proprietor of the copyright of all the works of Goethe, Schiller, Herder, and Uglahnd. The second of these literary grandees is Reimer, of Berlin, who owns the copyright of all the works of Jean Paul, Tieck, Kleist, Johannes V. Muller, Novalis, and Schlegel. The third is Brockhaus, of Leipzig, proprietor of the Conversations Lexicon, which alone occupies more than one hundred literary men. Brockhaus is likewise the publisher of a most colossal encyclopedia, which, when finished, will consist of at least 200 volumes; and he is now at the point of undertaking the publication of a new day paper.

New-England Truss Manufacture.

THE Subscriber respectfully informs his friends in Boston and its vicinity, that he continues to manufacture TRUSSES OF EVERY DESCRIPTION, at his residence, at the old stand, No. 35 Washington street, entrance at Temple Avenue, up stairs. All individuals who are afflicted with the Truss, may rest assured that they will find relief and cure at this establishment. He has had an opportunity of seeing a great number of individuals afflicted with the Truss, and he is now confident that he can give every individual relief, who may be so afflicted.

He has separate apartments for the accommodation of different individuals suffering at the same time, and has every facility for fitting these important articles.

BEWARE OF THE PUBLIC ANTI-TRUSS MANUFACTURERS, who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, and having seen the public for many years, he is now enabled to say, that the Truss is best to be decided after examining the rupture, what sort of Truss is best adapted to the different cases that occur, and he has on hand a great number of Trusses, and will warrant that he can cure all the Trusses that he can find elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are satisfied.

J. F. F. manufactures as many as twenty different kinds of Trusses, among which are all the different kinds similar to those that the late Mr. John Beath of this city formerly made, together with the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure); they can be worn day and night; improved Hinge and First Truss; Umbilical Spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Protrusion Anus, by wearing which, persons troubled with a decent of the rectum can ride, walk, and stand with perfect safety. Mr. F. also makes Trusses for Frigidus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps, and Bandages, all made with a master's confidence, and not of speculation, the undersigned will keep on hand the following kinds from other manufacturers, which they can have if they do not suit.

Trusses with ball and socket joints; Trusses for Protrusion Anus, by wearing which, persons troubled with a decent of the rectum can ride, walk, and stand with perfect safety. Mr. F. also makes Trusses for Frigidus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps, and Bandages, all made with a master's confidence, and not of speculation, the undersigned will keep on hand the following kinds from other manufacturers, which they can have if they do not suit.

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